TOM TELL TROATH

OR

A free discourse touching the manners Of the Tyme.

Directed to his Majestie by way of humble advertisement.

SInce they that have the honour to appertaine unto you/ have neither the Courage / nor the conscience to acquaint you with the fearfull discontents of the time / but suffer you to loose the peoples hearts so sleightly / as if they were not worth the keeping; I / a poore unknowne subject / who never had the happines to come neare your Majestye / but in the throng / nor to take any other oath in your service but that of Allegiance / have ventured upon so much forwardnes at this time of [illegible] / when all places are moved voyd; with coveteousnes / and [illegible] Ambition seeme to fill: as to thrust my selfe into the best office about you / better then either president of the Counsel / or Earle Marshal of England / and far more discontinued; the noble office of Testing Truth, wherein if boldnes makes me forget my [illegible] / loyalty I hope will begge my pardon. And the rather / because I perswade my selfe I am not altogeather without warrant for what I doe: for it was my duty not long since to take notice of two Proclamations / come out in your Majesties name / against immoderate talkings; Wherein / it is your gracious pleasure to make all your loving subjects of what condition soever instruments of state / by giving them / not a bare voluntary power, but a [illegible] charge and commission, to informe against all those that shall at any time hereafter offend in that kinde / Now your Majestie shall know that I am one of the greatest company keepers in this towne / and therefore cannot but be guilty of hearing many things that I am bound to reveale in obedience to the loyall command: which is the duty which I propose to my selfe / at this present the miserie is / I know not where to begin / nor whom to accuse in particular of so generall a crime.

For I vow to God and your Majestie / I can come into no meetings / but I finde the predominant humor to be talking of the [illegible] of Christendome and honour of their country / and such-like [illegible] / and would to God they [illegible] / and [illegible] more the things that are above them / but such in

the rage and folly of theire tongues/that they spare not your Majesties sacred person/yea (I horror) to descant upon the royall style is now theire common pastime that you are trewe and lawfull Kinge there is none so divellishly affected as to deny:but some there are that find such fault with your Majesties government as they wish Q. Elizabeth were alive againe/who (they say) would never have suffered the enimies of her religion to have unballanted Christendome/ as they have done within these few yeares.

They make a mock of your word / Great Brittaine/ and offer to prove/ that it is a great deale lesse / then Little England was wont to be/lesse in reputation/lesse in strength, lesse in Riches; lesse in all manner of vertue / and what soever else is required to make a state great and happy.

They wonder you will call your selfe King of Fraunce/ and suffer your best subjects there to be ruined/for Ireland/they say/you contant your selfe with the name/ and let others receive the profit.

As for the glorious Title Defender of the faith (which was wont to be a point of controversie betweene us and Rome) they say flatly that your faithful subjects have more cause to question that then the Papists.

For they were never better defended in their lives; Witnes/ the Judges privy instructions/the pursuivants open prohibitions/ and your Spanish Ambassadors more then Parliament protections.

Lastly: that you are head of the Church they dare not doubt. But of what Church they would gladly know / the Triumphant they say it cannot be: because there are too many corruptions/ and vexations in it.

And how far it is from the militant / they cal heaven and earth to witnesse. Therfore they conclude / it must be either the Church dormant/or none. And to say the Truth Sir / wee are the veriest sinners in the world.

These are / the Thinges / that have most readily offered themselves to my remembrance; bycause they follow one another in a kind of Order. But if I should repeate all the disorderly / and extravagant Speeches I have heard of this nature / I must bee faine to racke my memorie / and (I feare) your Majesties patience / yet rather then leave the least shadow of suspition upon my plaine dealing/by seeming too curtall in the performance of so necessary a duty/ I will venture to ad these fewe.

They that take the affaires of your Children abroade most to harte not being able to discerne the compassion of your bowels/but judginge things by the exterior of your actions/ will hardlie be perswaded / that your are their father: because they see/ the lamentable estate whereto you suffer thinges to run / comes nearer to destruction then the nature of fatherly correction.

They

Then are not ignorant that your Majesties hath made as though you would doe something for them / but they also know the course you have taken / hath beene more formall / then effectuall; more chargeable / then honourable. And are of opinion that either your Embassadours have not negotiated as they ought / or else have mett with very ill Masters of Requests abroade / since they have not bin able all this while / to gett their Petition answered.

The very Papists themselves (Sir) repine at your errour / and say / that the prayers / and moneys / that your Majestie hath consumed of late in the unprofitable Treaties / might have beene farr better imployed in redeeming your Mothers soule out of purgatorie; for to gett the enimie out of your childrens countrie / other ensignes might have beene found a greate deale more proper. In the meane time / they doe not onely bind / but sanctifie their pernicious hopes / upon your Majesties patience. For seing how easily you tolerate all things abroade / they doubt not ere long / but they shall also have tolleration at home. Our godliest preachers doe allready pray against the evill day / with so much earnestnes / as if that were at hande. And though there be order given to preach nothing but courte divinitie / yet a man may easily perceive / by the very choyce of their Texts / and the very teares in there eyes / that if they durst / they would speake their conscience.

The perpetuall walkers of Paules / doe now despaire to see their materiall Church ever repaired / since the spirituall / and more worthy / is suffered to goe to wracke. And some of them not daring to meddle with affaires of state / because they are moyled men / and yet not knowing how to holde their peace / upon so sodaine warning / thinke it their safest course / to talke of nothing but Ecclesiasticall matters; wherin they all agree / that your Majestie hath pulled downe the Church more with your proceeding / then you have raised it with your writings.

In your Majesties owne Tavernes / for one healthe / that is begun to your selfe / ther are ten dunke to the Princes your forrayn Children. And when the wine is in their heads / Lord have mercie on their tonges. Ever in the very gaming Ordinaries / where men have scarce leisure to say grace / yet they take a time to censure your Majesties actions and that in their ould schoole Termes. They say / you have lost the fayrest game at Maw / that ever King had / for want of making the best advantage of the fiue singer / and playing the other helpes in time. That your owne Carde-holders play bootye / and give the signe out of your owne hand. That ther you played withall hath ever been knowne for the greatest cheater in Christendome. In fine / there is noe way to recover your losses / and vindicate your honour / but with fighting with him / that hath cozened you. At which honest downe righte play / you wil be hard inough for him with all his Trickes. I can not forget / how I

haue seene some / when they haue lost all their money ; fall a cursing and swearing at the losse of Prague / and the Palatinate ; as though all the rancour of their hartes / lay there. And, tell them of your Majesties proclamation / they answere in a chase ; you must giue looseres leaue to speake.

The Merchants / and Trades-men ; I / no / no man else can accuse of being sensible of any thing / but what toucheth their owne profit. All I find in them is ; they are extreame jealous / the Course will shortly put downe their exchange / and apprehend / because one of their occupation / is made Treasurer / that therefore hence forwarde / all things must be bought and solde there.

The Lawyers seeme not so much offended / that your Majesty hath removed the Garland of their profession by puttinge the great seale into the hands of a Churchman / as that you doe not releive your poore oppressed children / accordinge to the equitie of their cause / who they saye haue bin wronge fully outed ; and that therefore you ought to grant them a Writt of forcible Re-entre which under correction they conceive maye be better executed by the Generall of an army / then the Sheriffe of a Countye.

They that fly higher and fire theyr speculations vppon the Mysteries of the Court doe apparantly perceive that the Councell of Gondemar hath taught some of your active Ministers to fuggle / onely to make them passively capable of his owne Conjuringe : and that by the penetratiuge faculty of a peiowe Judian Demon / hee hath at his command / and is maister of your Cabinett without a key / & knowes your secrets before the greatest part / & most faithfull of your councel. And which is worse / they saye your Majestie knowes it ; and therfore suspect that your selfe is bribed against your selfe. Otherwise they thinke not the Divell himselfe coulde so abuse the times wee live in / as to make things passe in that fashion as they doe / contrary to all sence and conscience and reason of state.

Behold (Sir) the second part of Vox populi by so much the more like it selfe then the first / by howe much it comes short of it in witt / and discretion / for thoughe the second cogitations are ever held the best / yet wee see the common-people for the most part / when they giue themselves to talkinge / proceed from bad to worse / and every time more foolishly then other : The reason is ; because they never thinke before they speake : but rashly vent whatsoever gets into their fancy bee it true / false or probable / Good / bad or indifferent / nevertheless by these overflowinge of theyr mouths / your Majestie maye doe well to guesse at the abounda[nce] of theire hearts. And my Lords of your Councell maye make use of theyr follie / without despisinge of theyr owne wisdome ; which if it be lawfull for mee to confesse / the truth is the principall end I ayme at : for it would never sinke into my beleife / that your

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Majesties meaninge was/to publish these kind of proclamations/ to intrapp your subjects / and bringe them to the blocke of punishment; but rather out of a Politicke designe to sound their greife/ and make their complaints serve for so many directions to amendment. Accordinge to which persuasion I have thought it sufficient to sett downe the bare discourses/ without troublinge your Majestie with the persons: for if all that are infected with this Kings-evill should be brought before you/ I fear that both your Majestie/ and your Chirurgeon will want the vertue of Curinge all Evills. Which I wish you may doe with as much ease as your owne heart desires. And thoughe perhaps I cannot end better then with sayinge Amen / to so Good a prayer. Yet now that I have begun to speake to the Lord my Kinge/ let him not be offended with mee / if I presume a little further / and offer at least a few of mine owne conceptions / by waye of humble Remonstrance; Not that I can hope (howe ever others have sped) to come from an informer to bee a Councellour; but because I beleive / ther are somethinges most worthy of your Majesties consideration / that are fitter for an honest man to present/then a Greate.

The great Spectatours of your Majesties Wisdome / whose dayly exercise is to multiply the Object in the artificiall glasses of fraude/and flattery/ are so distracted with the infinite faces of the counterfayts / as they cannot discerne the blemmishes of the true. But wee that knowe neither the use nor the benefitt of such Court perspectives / and have no other waye to understand your Majestie / then by your workes / doe / to our great greife / perceive a number of defects that cover the glory of your Raigne / as in a cloude / & much allaye the reverence due to the other excellencies of your person / for myne owne part I cannot see them / and thinke it enoughe to murmure as many doe / but must shewe my selfe soe affectionate to my Prince and Country / as to advise your Majestie of them / which I promise to doe with as much humilitie as the matter will beare.

The generall Torrent of discontent that raignes with such a seditious noyse over your whole Kingedome; thoughe (thankes be to God) it hath made no open breach uppon your peoples obedience; yet certainely hath very much weakned theye affections/ which hath ever bin held dangerouse / and of so neare neighbourhood as commonly ther is noe waye to prevent the one / without remedyinge the other.

The courses from whence that riseth are two; { Discord at home. And Dishonour abroad.

For the first / I must confesse / I am not so well read in the newe booke of patents as that I can make any longe discourse

upon that subiect; And therfore to the Lower House of Parliament will leave it; which is the true Christall fountaine that will not onely present to your Majesties veive / as in a mirrour / all the foule spotts of the Common-weale / but serve you at the same time with waters / (if you please) to wash them out: but for the other / which toucheth more to the quicke / all generouse Spirits / and so excells in matter of complaint; as it receives redresse / all other clamours ought to hould their peace / I dare pretend to knowe as much of it / as another / and perhappes more then the share of a private gentleman. And havinge bin of late / by I knowe not what inclination of my Genius, not onely the chosen fruit of my outward observations / but the very nourishment of my sadd and solitary thoughts; if then your Majestie will give mee leave to execute my melancholy office of tellinge truth / and freely to advertise you what this grand greivance is / that cryes so loud for reparation in all voyces / in all hearts; and it is a just resentment of the decayes of our Countreys honour / a trade wherin wee were wont to outbuy all our neighbors. And make the greate ingrosser of your Weste-Indyes himselfe bankrupt. But since your Majestie came to be our Soveraigne / least wee shoulde be too proude of so greate an addition / it seemes the hand of heaven hath thought Good to curbe our felicitie in this point: so that wee have lived to see that brave stocke of Soveraingne reputation / which our greate Queene / your predecessor left us / quite banisht / and brought to nothing. And for acquiring of new / that is a thing so long since growne out of use / as that may be very well reckoned amongst those other inventions / wee have lost through your injurie of time.

The olde compasse of honour is quite forgott: and our Pilotts / now adaies / knowe no other route / then that of their owne fortunes: according to which they tacke and intacke all publicke affaires. No marvaile then / if wee see your Goodly vessels of this state misguided and shamefully exposed to all maner of danger. Sometimes by beinge runn aground upon your sands of shallow / and uncertaine Policie; but most of all / by being kept at anchore and full as it is of leakes / and rotten ribbes in the deepe gulphe of security. Where that takes in more matter of ruine and corruption / in fire mouthes / then can be pumpt out againe in seven yeares. Nor can our States-men excuse their negligence hereafter / in saying / the winde did not serve. For never did heavens blow more favourably to our advantage / then that hath donne of late / had wee the grace but to have fitted our sayles to the fairenes of your occasion. But there hath been I knowe not what Remora / that hath hung a long time upon this unfortunate State; and still continues of that prodigious force / as for ought I see (unles God of his mercie putt his helping hand) it will rather sink us / than suffer us to goe forward in any course that tends to our prosperitie.

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In the meane time/our adverse parties have searsome inough; and all is fishe / that comes to their netts / that seemes they have forbidd us under paine of their highe displeasure/to deale any more in matters of worthe: And reserving to themselves the Titles / and Triumphes of the time/ have thought that sufficient for us / to sheere our sheepe/ and fetche home spices / to make gingerbread. Not so much but the very pedlers whome wee our selves sett upp for our owne use / are nowe become our masters in the Easte-Indyes; and thinke themselves our fellowes in any ground of Christendome.

These thinges are the more irkesome unto us/ by reason wee did least expect them at your Majesties hands. For/who would have thought / that wee should have lost / but rather infinitely gained by changing the weaker sexe/ for your more noble / to be our commanders. And having with all to boaste the onely nation of the earth / that could compare with us in valour / to be our fellowe-souldiers? But the event showes / wee are in nothing more miserable/then in that wee had so much reason to thinke our selves happy / for nowe that wee see howe contrary to our hopes all thinges have succeeded / and howe wilely wee have suffered our brave possibilities to passe away one after another; as in a dreame our greatest comfortes are changed into equall despaire / and our most reputed blessings / into moste apparant curses.

Of all the benefits / that descend from heaven to earth there is none to be received with more prayse/ and thankefulnes / then that of Peace. But a man may have too much of his Fathers blessing. And I feare wee have too much cause to complaine of your Majesties unlimited Peace. The excesse whereof hath long since turned vertue / into Vice / and health into sickines. As long as other Princes kept themselves within their bounds / and followed your great Example / it was a thinge rather to be glorved in/ then any way reproached / that your Majestie was knowne throughout Christendome by the name of the King of Peace. But nowe/ that both our swoorne enymies / and forswoorne friends / have taken up armes with one consent / that defyed your Majesties Goodnes by enterprisinge upon your neerest/and dearest interest in all forrainge parts. Nowe / that there is question of Gods glory / as well as your owne. And that the cause of both your Children lyes equally a bleeding; Nowe I say / to continue still the saute / as still unmoved / as if nowe were no King of this World / but stood already possessed of the Kingedome of heaven by vertue of (Beati pacifici) this certainely is such a strainge peace of Supererrogation/as will serve to astonish the present Age / and that to come; but deserve well of neither. It will rather revoke in doubt your former merit / and make us suspect / that your peaceable disposition all this while hath not proceeded so much out of Christian piety / and love

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of Iuſtice / as out of meere Impotency / and deſire of eaſe. Pardon moe (o King) if I ſpeake to you in a Language / you are not accuſtomed to heare.

It is a part of Supremacye not to have your darling ſinne layd open; As my Lords / and Biſhops doe very well obſerve: But it is now no time to bauke / and palliate that which all the World ſees. For though I feare / it lyes ſtill in your boſoom / yet the blaſing ſtare was not more ſpectable in our Horizon / nor gave people more occaſion of talke / heaven graunt it may not be the cauſe of more miſcheife in Chriſtendome / then the other was a ſigne of. It is in your Majeſties power to take away our feare / and danger both at once / if you will at lenght but know your owne ſtrength / and take a reſolution worthy of your ſelfe.

There are two faire occaſions / that come as it were a woinge to your Majeſtie at this time / the leaſt of which highly deſerves the honour / and good fortune of your Mayden Armes: ſo juſt / and ſo religious in all humane / and divine reſpects / as I dare ſay that if the noble army of Martyrs were ſent downe upon earth to make their fortunes a new / they would chooſe noe other quarrel to dye in / nor hope for a ſurer way to recover againe the Crown of glory.

The one is / to reeſtabliſh your owne children in Germany.
The other to preſerve Gods Children in France.

Both of them / ſo univerſally deſired / and ſo conformable to Chriſtian faith / and good maners / that I doubt not / but that they have longe ſince paſſed the preſſe of the conſcience / though I know by what indirect meanes / they are not ſuffered to come forth in publike view. I ſhall not need to rip up theſe queſtions of ſtate from the beginninge / and ver your Majeſtie with provinge particularly that which is beſt knowne to your ſelfe; yet becauſe I ſee nothing done / I muſt needes ſay ſomewhat. And firſt for the unfortunate Princes your children: though they may perhapps have committed a fault / which your Majeſtie / in your ſingular wiſdome / thought good to make them drinke of / to purge them either of ill counſell / or happily to quench in them betimes their dangerous thirſt of ambition / which not content with Rhine and Danuby might afterwards attempt the Ocean; yet to let them drinke ſtill / and ſo deepe in the cup of afflictions / as not to be able to ſtand upon theire legges / but reele up and downe / without hope of recoverye of the ſcorne and oppropry of the nations of the earth /

Hac ratione potes juſtus fortaſſe videri:
At non crudelis non potes eſſe pater.

But ſome will ſay / your Majeſtie hath often adviſed them to returne

returne to themselves / and which is more that you sent one of late of purpose to lead them home: but alas in their case how vaine is all comfort without handes! and how ill hath this the promissinge endeavour sped the guide you sent (as expert as he made himselfe in the enimyes wayes) is come short of his undertakinge; and instead of givinge end to the Princes misery / hath onely lighted upon a handsome tricke to cover his owne shame / had fortune so miraculously blest his confidence as that he had performed this Hercules labour without a lions skin he would have stayned all wise men for ever / who before he went gave him for another last Embassadour / it could never appeare to them in the least forme of likelyhood / and having the credit dew to Gentlemens complement / that the Spanish counsell of warr would be at the charge of getting a Country by force of armes / that they meant afterwards to restore at the kissinge of a hand: they are knowne to be a people so circumspect / and advised in all that they doe as they never resolved upon the present without consultinge the future; but make the reasons of both / their equal warrant; and therfore if they had made keeping of words / in matters of this nature / they should questionlesse have judged it more convenient to have taken your Majestie's for Bohemia / then have given theirs for the Palatinate. Which before they would surrender they were first obliged to conquer; And consequently to undertake a new warrant to no purpose. But seing they would not trust your Majestie in so apparant a congruity / it is not to be wondered at / that they have deceived you / but that they had the means to doe so / for not onely Ball / but every Balaäs asse / might easily forsee that your Majesties credulity was in the high ways to perdition / and could not but bring you where the Spaniard would have you; who how hee useth all that are at his mercy / I am sorry your Majestie is now to learne from so curst a schoole master as himselfe. Who will make no new scruple to whipp you / as your Children / with your owne rods of Iron / though he sained ly promised to use them only against the Turke; and then it will be too late to wish you had beleved Cassandra / the voyce of your loving Parliament / who hearing of it / made a start out of their owne businesse / and could not be quiet / til they had intreated your Majestie to consider what a dangerous gift it was / and how fitt to be revoked. But your answere was / that you had passed your royal word to the Spanish Embassadour / and could not breake it; as if you were the only unfortunate Prince of the world / that were tyed to be faithfull to your owne prejudice. Had your Minister in the Court of Spaine subreptitiously obtayned a graunt from that King of like importance / his Catholicke Majestie would have bin glad of so good an occasion / to render it of no effect: And without standing on such gentle points of honour / or framing to himselfe I know not what Chimeras of jealousy betweene his owne absolute power / and his peoples humble desire / would have

Ordenace transported.

him so farre from expecting his Parliaments opposition / as he would rather have given them charge under hand to have made it; and by that meanes have recalled his benefitt / and preserved his thankes. But if your Majestie had made use of this expedient / there might perhappes some inconvenience ensued / for then it is to be feared the Spanish Embassadour would have bin discouraged from ever asking such unreasonable things againe. The onely hope whereof makes him flatter the state / and tell your Majestie many a pleasant tale. Wee are not yet willing to be undeceived; for if wee were / wee should not stay / till wee saw the mountaines that are promised us out of Spaine / vanish into smoake: The poore Palatinate shews us sufficiently / what wee are to looke for from the Spaniard; who / if hee were resolved to give us shortly so much of his owne / as is imagined / would never keepe so grizzingly from us that / which is ours. But I crie the Spaniards mercy: it is not hee (good man) but the revengefull Emperour that doth us this wrong. As if the Emperour without him / could wrong a Mouse / or doth shew himselfe refractary to the least Title of his owne will: Wee may as well suppose the sea turbulent without winde / or the lower Sphæares to move without the primum mobile. I graunt that wee see the Spanish forces and the signes turne another way / but so as they involue with a powerfull and secret touch / the rapture of the Palatinate and all the shirs about it; without the which the Emperour would be as quiet a Lumpe of Majestie as wee could wish him. And his Commissarie / the Duke of Bavaria did nothing but what became him. It is the Catholicke usurper that setts them both a worke / and plaies least in sight himselfe. Betweene them they hold faste your Childrens Patrimony / and play with your Majestie as men doe with little Children at Handy-dandy / which hand will you have? when they are disposed to keepe any thing from them. Or as two / that having joined together in a theft / hee that tooke / saies / hee has it not; and he that hath it / saies / hee tooke it not: Which is a mockery more insufferable / then the maine injurie / and ought to provoke your Majestie to the highest straine of indignation / for / if you persist in your obdurate patience / and take still for payment all the artifices / that their false dealing can coine / wee shall be shrewdly tempted to beleeve for once the Author of all lyes / to justifie the King of Spaine / and the other Princes of their Religion / doe constantly give out; that your Majestie is sure of the Palatinate by treatie; and that you pretend the contrary to draw money from the Parliament. Out of which opinion / if it be once suffered to take roote / may grow a greate deale of poyson / and fall upon your Majestie as a juste Judgment of God: who because you would wilfully trust your enemy to your hurte / may now see your selfe so unhappy / as not to be beleeved by your owne subjects for your Good. But I hope God of his mercy / will avert so

great

great a disaster and give your Majestie the grace to discover / and distroy at the same instant / this malitious invention / which may easily be done / if without any more delay / or reservations / you will now really / and royally ingage your selfe in this righteous way. Nor lett the scarcitie of meanes / and wayes discourage you. For your Majestie knowes not what a secret treasure lies hidde in your peoples hearts ; Which (in so good an occasion as this) will be brought forth and laied at your feete in greater heapes then the world imagines / your faithfull Parliament hath already made you a liberall offer of our lifes / and fortunes ; And every good Englishman hath long since confirmed it in his particular devotion. It wholy depends upon your Majesties wisdome to make the right of so great a gift / for therein consists all the danger / all the difficultie / the foundamentall Engines of warre / as every man knowes are men ; and money. And would to God / your Majesties dominions / were as well stored with the one / as they are of the other / then should wee not prostitute / as we doe to the great whore master of Babylon / and for a fewe clods of earth give up the honour of our countrey / and violate the love which we owe to Religion. But his knowledge of our wants / makes him presume on our easines / and allure us to this base / and impious Adultery. Though I verily beleeve in this present occasion hee and his bawds / will be much deceived / for if your Majestie / and your Estats now assembled together / will tie the holy knot of union / and make a firme covenant together / wee shall not need to goe so neere hell for gold / as Spanish Mines / or if wee doe / wee will take a course to have it without being beholding to the Divell / wee shall be able to supply well enough for the businesse in hand out of that wherewith God Almighty hath blest us. Onely / I must advertise your Majest: that we expect to see an army raised as well as subsidies. For if wee be at the charge of maintanning a war / it is reason wee should partake of the honour and benefit of it. Especially considering how hardly we can spare money and how easily men.

There are many thousands of your Majesties subjects / able / and proper fellowes / that lie languishing / ready to rebell / for want of imployment. and I hope / none will denie / but English-men can earne theire wages at this worke / as well as any other Nation. Sure I am / that it is to be found in very good Historie / that forraigne Princes have thought it none of theire worst Stratagems to clad a great parte of theire owne people in English Cassocks / to make themselves more terrible to the enemie. Count Mansfeld is a gallant man / and deserves not onely to be well paid / but highly rewarded for the good service he hath done your Majestie in that Country. Where had he not arrived / when he did / those few all worthy Countrymen of ours / that would not goe away / before they saw the last danger borne / had bin miserably sacrificed to the Spaniards butcherie / which would have made a great many of us

woone blacke in England for a while. But nothing would have lasted blacke so long / as the story of it. Which when posteritie came to read / they would certainely have blurd that part of your Majesties raigne with teares. But as hee came thither by an Accident; so (for ought I know) hee may goe away by another; and therefore it were fitt to provide more certaine souldiers / for so certaine a warr. For (as my Lord Digbey did very well shaw towards the end of his Narration) Count Mansfields armye doth not consist of such as have theire wives and children / and friends dwelling in the Palatinate; but of such / to whome all places are alike / so they may bee set a worke; And upon whome / there can bee no other tye then precise pay. How much better then were it for your Majestie to satisfie the generall desire / and send over an armye of good English / who / you may be sure / will neither change party / nor spoile the Country / but stedfastly adhere / as much out of affection: as obligation to the cause / and persons of your Children. Besides if your Majestie will take things aright / wee doe not contribute to this warr / so much to regaine the Palatinate / as to redeeme the credit of our Nation. Which all the money in the Kingdome is not able to doe without action. There are (as I have heard) two reasons made / to oppose this resolution. The one / the odds of the charge / the other the difficulty of getting thither.

To the first I answere briefly / that in matter of warr / the best is ever cheapest / and the shortest the best / I meane not the shortest beginning / but the shortest ending / and for the other it is to be presumed that where your Majestie shall make this warr Royall / by taking it upon your selfe / you will not for your owne greatnes sake be seene to send any forces / but such as shall be able to make theire way: if not / at least they may have their Commission to take up Lodgings by the way / for those shall come after / and so / though they come short of their journeyes end / they may happily make an end of that / they goe for / the sooner. In plaine termes (Sir) the Palatinate is very ill seated for us to warr in: it being both remote from the sea / and surrounded on all sids with our enemies / whom the Pope hath tyed together / like Sampsons foxes tailes / to set these our parts of Christendome on fire: for which purpose they call themselves the Catholike League / and have the Catholick King / for their head / who sticks close unto them in all adventures. Whereas your Majestie (I knowe not for what crime) hath long since beheaded the poore Protestant union / and left it as a body without a soule / yet is it not so dead / and buried / but that there is hope it will rise againe at the first sound of your Majesties trumpetts / and joyfully receive a second and more durable life from your better resolutions / of all the parts belonging to it / the easiest to be resuscitated: and most usefull for the present busines / are the united Provinces of the Low-Countreyes / as being

being the strongest and neerest to the head/ during this time of dissolution. They have bin saine to doe the office of a breast/to give your Children suche: but are indeed the armes and would ere this have carryed them into theire owne countrey had they not had their hands full of the common enemie at home: if then your Majestie desires to remove the Spaniards foote out of the Palatinate/the speediest course will be to give the Hollanders your helping hand in Flanders / or if your strict alliance with Spaine/ will not beare such an immediate act of hostility from your selfe/ you may (for love monie sake) lend the Prince your son in law an army to dispose of / as hee shall see cause / Provided allwaies that you counsaile him underhand to his best advantage / so shall the Spaniard be paid in his owne Coin/ and our Princes restored to their owne possessions / whereas if you confine the action to the bare Palatinate / and content your selfe with the bodes innocency / now that you see the enemie as wise as a thousand serpents/ it will never have an end; but draw it selfe into such a continuall circle of trouble / as wee may looke to see a dozen yeares hence two such armies keeping one another at Bay in the Palatinate / as doe now in the Low-Countreyes. I will not show so little respect to your Majesties Judgment as to tallie any longer in so cleare a case / but will here conclude my reasons with my praiers/humbly beseeching your Majestie to doe your selfe and Christendome right in this great affaire: and let it be no longer heard: that the Spaniard hath more witt than the English eye sight: or the King of Spaines Cozen Germanes removed / are neerer a kinne to him / then your Majesties owne Children are to you: It remains now that I speake a word or two in the behalfe of our brethren/ Gods children in France / against the firebrands of Hell / which have kindled a persecution without all earthly matter/it being the heavenly cause of Religion / and no other for which they are made to suffer / wherin your Majestie and state/ have as much interest/ as is possible for a man to have / when his neighbours house is on fire/indeed so much as would ill become a private man to put you in mind of it at any time / but this; when it seemes a dead sleep possesses all the land; and that we had rather perish then be disturbed.

The vigilant Parliament hath laien sentinell perdu, and discovered the enemies approaches / but cannot be heard. The watched men of the Pallaces that stand in high places though they cannot but see the danger / yet dare they not give the Alarme for feare of disquieting your Majestie. Lastly/& worst of all the Church-men/ who are the Seers of Israell / and ought to discry from the holy place the Troopes of the Philistins / and theire plots / are they that doe most of all connive at the stupidity of the time/all of them already for excuse of their weakenes/ urge the strong opinions that

they have of the Majesties ablenes for (say they) it is in vaine either to advertise or advise your Majestie of any thing touching Government / because they are assured / you know as much of it / as naturall man can comprehend. And for mine owne parte I thinke a great deale more / otherwise / it could not be that your proceedings should so varye as they doe from the whole Current of humane discretion.

I graunt all wise Princes have ever reserved to themselves certaine cases of state / which the Politicians call / Arcana imperij. And wee should be too injurious to your Majesties wisedome / & power / if we should grudg you the like privledge. But alas (Sir) wee that have reasonable soules / and cannot but use them in so important a matter doe find a great deale of difference betweene your Majestie and other Princes in this point. For / though they have locked up in the closset of their breists their incommunicable purposes / and so worke upon diverse occasions / as that the effects have bin seene to come abroad / before the cause could be knowne: yet at last it coms to be evident that these their secret designes ever tended to the publick good / and the instrument all meanes / were onely such Heteroclytes as did transcend / and not overthrowe common reason. Whereas your Majesties courses are not onely inscrutable / but diametrically opposite to poore mans understanding. And so far from giving us any hope of good effects hereafter / as they doe already fulfill the utmost of our feares / insomuch that wee have no way left to put our selves out of astonishment / and preserve your Majesties wisedome blameles / but by strainingly beleeving / that whereas all other Princes have liberty to governe themselves according to the rules of worldly Policie / your Majesties hands are tied from using such outward meanes and advantages by the corrective power of some secret Revelatiō: And as David / who was a King after Gods owne heart / might not for all that / build God a temple / because he had his hands in blood: so happily your Majestie may not be suffered to doe any thing for the Church of God / because you have likewise your hands defiled with blood: for how can they be otherwise / being claspt so streightly (as they are) with them / that are red with the blood of the Saints? one that knowes the sweetnes of your Majesties nature / and hath seene with what clemency and mercy you have swayed the scepter; would thinke it little lesse then blasphemy to accuse you of any thing that is bloody. But God judges not like man. And who can hinder the Eternall from calling your Majestie to account for all the ravage hath bin done in his Church of late / since you are his Lieutenant of greatest truste / and have received of his heavenly grace both sufficient power and right to oppose such violent innovations? O the good and divine providence of God that hath given your Majestie above all the Princes

tes of the earth such tittles and Popall attributes / as doe necessarily infer / and transfer a right / and protection upon these his poore persecuted servants; for / whatsoever your Majestie thinks of it / I doe as verily beleeve as if there were a Text for it in the Apocalips: that the great God of the world in his omniscience / and omnipotent prescience hath so disposed of states to the benefit of the Church as to continew upon your Majestie the Title of France / to the end / that little Flocke which he hath thought good to plant there amongst so many wolfes / might have by a just pretence the defender of the faith / for theirs / if your Majestie will not owne this poore people / neither as poware King of France / nor defender of the faith; yet ought you to preserve them for your owne Englands sake; and doe that for reason of state which Religion cannot obtaine / for should the Protestants of France be utterly extirpt / and that puissant Kingdome rendred as Catholicke as Spaine / I hope our states men would not thinke England the same / it was; nor your Majestie behold your Monarchie without greeving at so terrible an alteration / for mine owne parte / I should then beginne to beleeve that the time were come Camines / the Frenchman spoke of / who being in discourse which an Englishman about the wars we had so often / and with so good successe made in France; discretly said / that God Almighty had brought the English into France to punish them for theire sinns: And when the sins of England should be greater then those of France / hee would likewise send the french thither / to scourge them: And how willingly that Nation would imbrace such an employment / may easily be judged. whether wee consider the old or the new cause of their hatred: The vertue of our Ancestors sticks still in their stomacks / and the true profession of the Gospell enrages their consciences. They who beleeve they doe God good service in cutting theire owne Country mens / and kinsmens throats; because they are not Papists / should doubtlesse thinke themselves damned / if they should not doe much more to strangers / and their ancient enemies upon the same occasion: Nor shall they want powerfull incitements to so holy an enterprise: His Holines himselfe will be Tempter though (thanks be to God) he is nothing yet so cunning as the divell for / I know not by what Pontificall furie / he hath precipated his instigations / and suffred his malice to outrunne the season: would any (but Antichrist out of his wits) have so abused his most Christian child / as to put him upon the conquest of England / before he was Master of Rochell / I must confesse / when I first saw his Apostolicke Letters I had an opinion that some crafty Huguenott had devised them / to give your Majestie a more sensible interest in their cause: But having since beene made certaine

they

they came from Rome / and that I find them inserted in a Catholicke writer / Avec privilege du Roy. I know not what to wonder at most / whether at them that say / the Pope cannot erre at all; or at him / that hee should erre so much / I assure my selfe / this famous Epistle hath long since beene presented your Majestie in its owne Language. Nevertheleſſe / I will crave leave / to make you see / how vilely it shews in English.

(*)

TO OVR DEAREST SONNE IN CHRIST IESVS, LEWIS THE MOST CHRISTIAN KING.

POPE GREGORIE XV.

MOst deare Sonne in Christ; Health, and our Apostolicke benediction. The high exploits of your Royall valour, which have drawn upon them all the eyes of Christendome, bring a great deal of comfort to our fatherly care, as well in regard of the glory of your armes, as the hope of your triumphs, for, considering (as wee doe) with much greife, the impieties of the Hereticks, living in some places, without feare, or danger; we now thanke the Lord of Hostes that hath in so fit an opportunity made your Majestie to take up armes, to maintaine the dignity of the Catholicke Religion: O faire Apprentiship of royall warfare and worthy of a most Chri-

stian

ſtian King, what an admirable thing is it, that the age, which others out of a kind of ſoftnes, and idlenes, uſe to paſſe away in ſports & delights, your Majeſtie ſhould imploy ſo generouſly, ſo fortunately in appeaſing differences, conducting armies and beſieging the places of Hereticks, and all not without the ſpeciall councell of God, by whom Kings raigne. Is it almoſt credible, that the very firſt ſteps of your thought, ſhould cary you in ſo high, and troubleſome an enterpriſe; and that the dangers and difficulties, which have ſtopt others in their courſe, ſhould onely ſerve for a ſpurr to the greatnes of your courage; injoy (deare Sonne) the renowne your name hath gott, and follow the God that fights for you, to the end, that as you are now held in every mans opinion, the thunder bolt of war, and Buckler of war; ſo you may hereafter be eſteemed the praiſe of Iſraell, and the glory of the world from the higheſt of our Apoſtolicke dignity, whereto it hath pleaſed God of his goodnes to raiſe us unworthy of ſo great a grace; wee aſſiſt your armes with heart and affection, & by our frequent praiers prepare the divine remedies, and though we doubt not but your owne virtue will make you conſtant in this worke you have begun, nevertheleſſe we have thought good to adde our exhortations, that the world may ſee the care we have of the advancement of the true Religion: and how willing wee are to give way to your glory, you have bin hitherto infinitely bound to God for his bounty towards you, and as wee both hope and wiſh ſhall hereafter a great deale more. For you having your mind indued with celeſtial doctrine, and not with the bare precepts of humane wiſedome, doe well know that Kingdomes have their foundation upon the truth of Orthodox faith

and indeed, unleſſe God keep the City, what principality can ſubſiſt with any aſſurance? it may eaſily be judged, with what fidelity, they are likely to defend your royall throne, that have caſt the very ſaints themſelves out of their temples, and don as much as in them lay, to put them out of the number of the bleſſed, yea out of Paradiſe it ſelfe: That with impious temerity condemne the inſtitutions of our forefathers, the cuſtomes of Kings, the decrees of Popes and the Ceremonies of the Church, theſe are the diſturbers of the Chriſtian common weale, and the reproaches of France, whom the great God hath reſerved to be exterminated in the firſt yeare of the raigne. Know then that all Europe (which the event of your armes holds now in ſuſpence) hopes ſhortly to hoiſe ſaile upon the Ocean under the conduct, to the end, that place which ſerves now for ſanctuary, and protection to the Hereticks, and Rebelles, may one day ſerve for a marke of your victories, wee are confidently perſwaded, that neither feare, nor inconſtancy, ſhall ever be able to divert you from the purſuite of your enterpriſe, onely we would have you remember that the Saints of Heaven aſſiſt that Prince, who takes upon him the defence of Religion, and fight on his ſide, like fellow Souldiers. The ſame God that hardned the waters like dry land, and turned the waters of the ſea into wals, to give ſafe paſſage to his childrens army, will certainely be as favourable unto you; and then, wee ſhall have good cauſe to hope, that after you have eſtabliſhed your owne Kingdome, and cruſht the impiety, that is there, you may one day by the progreſſe of your victorious armes joyne the Orient to the Occident, imitating the glory of your Anceſtors who have ever borne as much reſpect to the exhortations of

Popes

Popes as to the commandements of God. Saint Lewis (whose name you beare and whose steps you follow) invites you to it, so doe the first of your race who in defending the Apostolicke authority, and propagating Christian religion, laid the best and surest foundation of your royall house. Follow (deare Sonne) which are the ornaments of the world, the commandements of heaven, powre out your wrath and indignation upon those people, that have not knowne God: To the end the divine treasure of heaven may belong unto you, by just acquisition. In the meane time wee send you most affectionately our Apostolicke benediction.

Given at Rome in great S. Maryes under the seale of the fisher. September 4. 1626.

Being the 10. yeare of our Pontificate.

BEhold the nett / S. Peters ſucceſſors hope to catch England with / wherein your Majeſtie hath more to looſe then any man / I know. Bee not therefore offended with your loving ſubjects / if theire hearts tremble / though not for feare / yet for greife / to ſee your Majeſtie neglect both your ſelfe / and them / in ſo pregnant / and conſiderable an occaſion: The Pope needed not to have bin ſo fooliſhe / as to advertiſe us; we ſhould eaſily have bin ſo wiſe of our ſelves / to underſtand how neerly the Proteſtants of France concerne England.

They are indeed ſo many Hoſtages which God almighty hath put into your Majeſties hands to ſecure you / and your Majeſties dominions / from all danger of that Country / and to looſe them / were no other (in my opinion) then wilfully to tempt God / to deliver us into the hands of our enemies. As long as God hath any Children in France we ſhall bee ſure to have brethren there. But they once gone / your brother of France / will quickly ſhew whoſe child he is / and how incompatible the obedience he owes him is with any good will he can beare your Majeſtie / ſince then the tye you have upon that Princes friendſhipp / is of ſo looſe a knot / what can your Majeſtie doe better for your ſelfe / and yours / then to keep his enmity ſtill clogged / by cheriſhing and maintaining ſo good a party in his Country / as thoſe of the religione who / you may be ſure / will be ſo far at your devotion / as to continew their publike praiers for your proſperity.

Nor have the holy motions of Gods ſpirit beene altogether wanting to your Majeſties heart in this point (at leaſt / if wee may beleeve what is unlawfull to doubt) the proteſtation of your tongue. For it is moſt true that the firſt time the Deputies of Rochell preſented themſelves before your Majeſtie / you received their lamentable Remonſtrances with all the ſhowes of compaſſion / and ſent them away aſtoniſhed with your good words. Did you not then tell them that although your conſcience would not ſuffer you to aſſiſt your owne Children in the warre of Bohemia / becauſe you were not well ſatisfyed of the Juſtice of theire quarrel? yet for them / they might aſſure themſelves / you would employ the utmoſt of your forces in theire defence; that you had ſtrictly examined all that had paſſed betweene theire King and them / and could not find wherein they had any way offended / that you were more engaged in theire behalfe / then perhaps they knows of; For when you renewed your alliance with this King / after the death of his Father / you cauſed an expreſſe article to bee inſerted / that thoſe of the reformed religion / as long as they com-

comported themselves as good subjects / should be maintained and enjoy the benefitts of the Edict / in as ample manner / as they had done in his Fathers life time / which being so rashly and wilfully infringed / you held your selfe bound both in conscience and honour to take theire cause in hand / and see them righted / as you vowed to God you would; considering this your resolution to the imprecations of so high a nature / although I doubt not but they proceeded of Zeale / yet dare I not for the respect I owe unto your Majestie / but remember them in this place: and that nothing might be wanting to make innocency and religion credulous.

My Lord of Buckingham himselfe fell upon his knees and besought your Majestie to take them into your protection. Insomuch that the poore men were almost ravished with joy at theire good succes / and came away praising God for the favour they had found in your Majesties eyes; but by the time they returned into their country / which was after some 8. or 9. moneths sollicityng / they hung downe theire heads / and said / they would as long as they lived call England the Land of Promise. For / notwithstanding the greate promises that your Majestie made them / they mett with no man / but could tell them / they would be deceived in theire expectation / which they would not beleive / till they sawe at last nothing done / because your Majestie had told them (as became a Great Prince) that they were not a people / with whom you had any reason to flatter or dissemble; for if you had not liked theire cause you would have told them so at first / but alas what are they the better for your Majesties liking of their cause? that only shewes the goodnes of your owne Judgment. But doth no way lessen the bitternesse of theire calamitie.

True it is / such was their humility and discretion / as they desired your Majestie would first be pleased to try all peacable meanes in their favour / not out of any hope they had / that would produce any good effect / but / because they knew it was a Course most suitable / to your Majesties inclination; Hereupon your Majestie thought good to send my Lord of Doncaster into Fraunce / to mediate theire peace; in the choice of whose person they held themselves as much gratified as in the Embassage it selfe; for though they were strangers and but newly arrived in the courte / yet had they learned (as indeede who could not tell them / what a spotles and openhearted affection / that lord baze to the true service of God and his Majestie / but in this employment his well wishes were his owne / and his instructions your Majesties; and how farre soever the one went before / he was now bound to follow the other. All he could doe voluntarily

was/to vſe his beſt diligence in matter of time/(as I aſſure my ſelfe hee did) though it was his miſfortune to meete with many heavy rubbs. For being arrived at the French Kings Campe/ the Canon made ſuch a noyſe/at Montabars/as hee could not of a long time be heard/and when with much a doe hee had procured that favour/the Anſwere hee received was ſo unſavory/ as both his buſineſſe and himſelfe fell ſicke uppon it.

By occaſion whereof more time was ſpent in this one voyage then our Auceſtours were wont to employ in conquering halfe Fraunce/and after all/he came home pitifully complayning of the ill ſatisfaction he had received. Nevertheleſſe your Majeſtie would not take his faithfull accounte/for ſmall payment: but thought it worth the labour to ſend him once againe/furniſſed (as the world conceived) with ſtrauger charmes then the firſt/but the effect ſhewed all was one/for he found the yong King as obſtinate as ever in the purſuite of his armes/and not to be perſwaded to lay them downe upon bare entreaties. And (to ſpeake truth) it was not to be expected at his hands. For he had no reaſon to encreaſe the obligation his proteſtant ſubjects have to his Majeſtie/by ſhowing them any favour at your inſtance/ſince it is well knowne/a greate parte of the enmity he beares them proceeds meerely out of a jealouſy he hath that they have already too much dependance upon you/had your Majeſtie uſed your owne perſwaſions for them/as Edward the 4. did to Lewis the 2. to make him lett the Duke of Britaine alone/I doubt not but his councells as fierce a warriour as he is/would have adviſed him for the beſt; but this was a point of Rhetoricke beyond his lords hyps commiſſion; and all that was lawfull for him to urge/was eaſily avoyded either by ſtatt refuſall or by faine excuſall; ſo as he was forced the ſecond time to returne out of Fraunce/without leaving behind him any ſigne that he had beene there/that appeared here at home by my Lord Treaſurers accounpts/there having beene iſſued as much money out of the Exchequer/for the defraying this fruitleſſe Embaſſage/as would have ſatisfied a great parte of the Churches neceſſities/as your Majeſtie came after to conſider/though too late/when you told the Deputies/ you could have wiſhed/you had given them the ſame my Lord of Worceſter had/and would coſt you in this Treaty. And without doubt the one would have done them a greate deale more good/then the other. For they were ſo farre from receiving any benefitt by your Majeſties intercceſſion/as it did rather infranchiſe diſadvantage them; it no wayes ſlackened or appeaſed the Fury of theire Princes; who continewed his aſſaults uppon them every day more cruellie then other.

And it was of that force with them/as not to aggravate matters/

matters / and so render his Majesties pious indeavours more difficulte / they imposed measure and modestie upon theire Armes. And in diverse occasions chose rather to suffer / then employ the extremity of warre / in theire defence / besides many of theire party seing your Majestie so surre engaged in a treatise of peace / thought it no point of wisdome to declare themselves before they knew the issue of it: which could not be but a great weaknesse to them; so as the very prejudice they have received by your Majesties occasion (were there no other motive) obligeth you in point of Justice to doe something for them; and in the name of God what should hinder you after so many vowes / and promises from performing so easy and meritorious a worke? Perhaps some false hearted Achitophell hath bred into your apprehension / that if you should relieve the Protestants of France / the French King might likewise be drawne to assist the Papists in England / against your Majestie / but (thankes be to God) wee are not there yet.

For though our Papists have had more scope given them of late / then all that love theire Country have wished / yet are they not growne to such a formidable light that this illusion should be thought of any consequence.

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There may hee kisse his minions without shame / and make his Grooms his companions without danger. Who because they are acquainted with his secret sins assume to themselves as much power and respect as Catholique Princes use to give theire Confessors. A pack of Ravenous Currs that know no difference be-

tweene the common wealth and one of their Masters Forrests/ But think all other subjects beasts / and only made for them to prey upon / That lick theire Masters soares not whole / but smooth and back at every man that dares be [illegible] circled with these sweete beagles. [illegible] and laugh when all the Kingdome mournes. And upon every foote of Ground his prerogative get / and cry with Tiberius. O people prepared for servitude! His poore Protestant subjects will only think hee is given them of God for the punishment of their sinnes: and that hee ought to be obayed/not because he is good / but because hee is their King: not because hee Rules according to Justice and Equitie/but because his power is the ordenance of God. Yea the preachers of greatest note and credit will hould themselves bound in duty to praise him against theire consciences and laying aside divinitie make the pulpitt a stage of flattery/where you shall have them indue him after a most Poeticall manner/ with more then all the vertues / and paint him so excellently good as would make all that heare them happy if they could believe the things of Princes as well as those of God in spite of their sences.

Nor doe their fatherhoods this out of simplicity or ignorance/ for they are too well read in the black booke of the Court / but out of a politique and officious purpose to sweeten the peoples mindes and keepe them from Rebelling.

These are the fruits and prosperities of the Reformed Religion which teaching divine providence according to divine truth/ tyes the subject to such wonderfull patience and obedience as doth almost verifie that hould speech of Machiavell when hee said/ Christianity made men cowards. And if it be so advantageous to a bad Prince how much more to a good. For though duties are and must be payd to both/ yet is there a great deale of difference in the manner and proportion / no more nor les then was to be betweene the workes of bare charity and mutuall freendshippe/ the one receives the peoples service and obedience / as a meere almes / given for the lords sake / the other as a free benevolence / wherein men extend themselves with the more alacrity / because they beleive it is rather due to his merritt then to his power. The experience your Majestie hath had in your long and prosperous raigne will better declare this truth/then any discourse of myne/ I will therefore digresse no farther in this pointe but by way of inference returne to the marke I aymed at/which I doubt not but your Majesties quicke apprehension will sooner hitt/ then I can show / for can your Majestie but finde it more then reasonable to favour or assist a Religion that you see deserves so well of Princes and all humane society? that teacheth tumultuous hearts a harmony of heaven/and makes men obey Kings as the Angels of God / That charitably beareth with bad / and abundantly requites the good. In shorte / a Religion

gion that hates the Jesuites with a perfect hatred / because they are our Kings enemies/how ill advised then is that young Prince that seekes with fire and swoꝛd to dꝛive this holy and only true opinion out of his Kingdome? what can be pretended by this his cruelitty besides the pleasure of making Martyꝛs? would hee have all his subjects agree that it is lawfull to kill Kings and none else to wꝛite against consecrated knifes? would hee have all his great ones to be pensions of his ambitious neighbours to winke at every publicke pꝛejudice that may seꝛve to augment theire state and lessen his? and none left to oppose the designes of his envious superiours in the Romane Hierarchie / who have a long while thought the cꝛowne of France too goodly a thing foꝛ him/ oꝛ any Frenchman to possesse? Conformable to which there is a famous woꝛke composed by a Spanish Authoꝛ / where foꝛ the better managing of Christendome / his wisdome thinkes it fitt there should be 2. Monarchies a Spꝛituall and a Tempoꝛall/ the Pope to have the one/and his Majestie the other / but suppose little Lewis the Just/by reason of his stꝛict Alliance with Spain/ and his devoute obseꝛvance to Rome / may pꝛomise himselfe moꝛe assurance of his life and empire / then Henry the great his moꝛe woꝛthy father / Nevertheless if he were old inough to be wise hee would never teach his people so dangerous a Lesson/ once to know theire owne strength noꝛ move them to take up armes in any occasion by cõpelling them to defend themselves in a just cause / how fatall this indiscretion hath pꝛoceeded to/as great Princes as himselfe both ancient and moderne / examples doe sufficiently instꝛuct / but I cease to wonder at him that hearkens to lying Pꝛopheꝛts / and suffers himselfe to be led away by the spiꝛitt of Illusion/ that which most disquiets my understanding is/ that your Majestie should so much foꝛget the part you have in this good people / neuter betwixt his madnesse and theire innocency/ it is nothing so gꝛeivous and scandalous in him to murther and scatter Christs flocke/ as it is in your Majestie to looke on/who is as well his Deputie shepheard as his vicꝛoy / indeed you are nothing/noꝛ can bee considered in any capacitie function oꝛ dignity which doth not highly oblige you to take the cause of these pooꝛe men to heart/ and employ your most potent meanes foꝛ theire pꝛeservation / hitherto you have put God Almighty to doe miracles foꝛ them who will not suffer them to peꝛish foꝛ his owne names sake/but it is now expected both of God and man that you should put to the helping hand / and commaund that reason with the swoꝛd which you have to often in vaine distꝛed with your pen.

Your Majestie shall no sooner exceede woꝛds and shew your selfe reall in this resolution / but the foote ball will pꝛesently be on your side, and then it will be your turne to receive Embassadours

as fast as you have sent them for the mediation of peace / that which is now held too much to graunt your Majestie / may then thinke too little / and have more / for the profit cannot but answere the honour when you shall see it in your power/to sell the warre to your subjects / and the peace to your enemie / at what rate you please / a Traffick farre better becomming a Greate Prince then that of Titles/ offices and such like petty commodities of Courte.

I would here willingly make an end but that there is one motive more offers it selfe to my concept which I thinke fitt to preferr to your Majesties consideration. And that is this.

Your Majestie hath ever expressed a desire worthy your selfe / to unite the people as well as the countreyes of England and Scotland. And whosoever doth not contribute his best indeavours to so good a worke is unworthy of either/only it is to be wished that your Majestie would thinke upon some better meanes/then hitherto hath beene used / such as may give universall satisfaction / the true and most naturall Mother of union / it is not to be done by choosing the Minion alternatively out of each nation / nor by making Scotsmen Lords of England and Englishmen Lords of Scotland/nor yet by mixture of marriage/which though it makes two persons one cannot make two people one / no nor by the more subtile way that is now practised of making England as poore as Scotland / These are too weake and counterfeite ingredients to compound a love potion for them that were wont to thirst after one anothers blood / it must bee something of more vertue / that must charme the dissonant humors of these two nations/and make them forgett whose fortune it was to be envied / and whose to be contemned in times past / and if any thing onearth do it / it will be theire freinds hipp at armes in some fortunate warre / wher honour and danger may be equally devided / and no jealousie or contention rise/but of well doing/one victory obtayned by the joint valour of English and Scots will more indelibly Christen your Majesties Empire greate Brittaine/then any acte of Parliament or artifice of State.

If then your Majestie wil procede in good earnest to the accomplishment of the fatherly desire and relinquishe unwholsome and unnecessary policy of keeping the two nations in continual faction and counterpoise for the strengthening of your authoritie / what remaines then but to bring forth your royall standard and make the conjunction of your armes the happy instrument of the peoples union? they shall no sooner see the comon ensigne of honor wherein they have both equall interest / but all other notes of diversity will be thought unworthy theire remembrance/ and then your enemie shall quickly find to his cost / that the two mighty and populous Kingdomes of England and Scotland have but one head/and one hearte/now albeit your Majestie have at this

time

time as good choice of occasions as the world can afford / yet that of France seemes most proper for this purpose / for as that countrey was the cause of our ancient enmity; so would it be made to feele the first effects of our reconcilement were it for nothing else but to cancell the strict Alliance that was wont to be so suspected and prejudiciall to England / had not the Scots of old beene our backe freinds / and showed themselves in all occasions more affectionate to the French then us / your Majestie might happily at this day have seene your selfe King of Fraunce.

And yet / had not wee preferd Scotland before France / your Majestie had never come to be King of England / this will seeme no riddle to them / that are never so little acquainted with the history of those times / and if England were able to make her party good both against Scotland and Fraunce when theire league offensive was at the strongest / what might not England and Scotland doe now in Fraunce where there is another manner of Party then that of Burgundie to receive us / surely wee might drive all the Rojolists into the sheepfold of Berris and make another King of Bourges. But I will not labour in vaine to make your Majesties courage exceede your cõscience / God Almighty I know hath filled your heart with Dominion and so sealed it up from seditious thoughts as that you esteeme conquests no better then splendide robberyes / as you are pleased to expresse your selfe in one of your late workes of divinity / nor doe I pretend to incite your Majestie to any thing but what may stand as well with your goodnesse as your greatnesse / cursed be they that tell the King / hee may doe all he can / for my part I shall thinke my selfe blest of heaven if I may but obtaine my humble desire which goes no further then to what you ought / it is not spoile / nor the bellowes of warre / that I thinke worthy to move your Majestie to forgoe the long contentment of peace. Nothing should make me so hardy for to wish it / were there any other hope / but in your armes to right the wronged world / and acquite your selfe of the duty to God and nature.

Behold (Sir) as much as I am able to present and perhaps more then I shall have thankes for / but that is the least part of my intention. The love to truth / and your Majesties service deserve this and a great deale more of an honest man / and hee that seekes reward of well doing knowes not the true value of a good conscience.

I shall bee content to remaine unknowne so as I make your Majestie know what false / and wicked men keepe from you / the Misfortunes of government / and the just complainte of your subjects.

If I have offended your patience your Majestie may be pleased to consider how long yours hath offended all the world/ and forgive mee.

Let it not seeme strange or evil in your Majesties eyes that I have used a few harty words in a cause my soule loves above all that is mortall. And for the advancement wherreof I dare suffer as much as they deserve that diss wade you from it.

(.·.)

FINIS.

TOM TELL TROATH

OR

A free discourse touching the manners Of the Tyme.

Syn. 7. 63. 72

Directed to his Majestie by way of humble advertisement.

SInce they that have the honour to appertaine vnto you/ have neither the Courage / nor the conscience to acquaint you with the fearfull discontents of the time / but suffer you to loose the peoples hearts so sleightly / as if they were not worth the keeping. I / a poore vnknowne subiect / who never had the happines to come neare your Majestye / but in the throng / nor to take any other oath in your service but that of Allegiance/ have ventured vpon so much forwardnes at this time of need / when all places are indeed voyd; with covetousnes/and huge Ambition seeme to fill: as to thrust my selfe into the best office about you / better then either President of the Counsel / or Earle Marshal of England / and far more discontinued; the noble office of Telling Truth, wherein if boldnes makes me forget my discretion/loyalty I hope will begge my pardon. And the rather / because I perswade my selfe I am not altogeather without warrant for what I doe: for it was my duty not long since to take notice of two Proclamations/ come out in your Majesties name/ against immoderate talkings; Wherein / it is your gracious pleasure to make all your louing subiects of what condition soever instruments of state / by giving them / not a bare voluntary power, but a sub pœna charge and commission, to informe against all those that shall at any time hereafter offend in that kinde / Now your Majestie shall know that I am one of the greatest company keepers in this towne / and therefore cannot but be guilty of hearing many thinges that I am bound to reveale in obedience to the ropall command: which is the duty which I propose to my selfe / at this present the miserie is / I know not where to begin/ nor whom to accuse in particular of so generall a crime.

For I vow to God and your Majestie / I can come into no meetinges / but I finde the predominant humor to be talking of the warrs of Christendome and honour of their country/and such like treasons/and would to God they would stop there / and prophane no more the thinges that are above them; but such is

A. R. Smith
1 Dec. 1900
263.308

was/to use his best diligence in matter of time/(as I assure my selfe hee did) though it was his misfortune to meete with many heavy rubbs. For being arrived at the French Kings Campe/ the Canon made such a noyse/at Montabaes/as hee could not of a long time be heard/and when with much a doe hee had procured that favour/the Answere hee received was so unsavory/ as both his businesse and himselfe fell sicke uppon it.

By occasion whereof more time was spent in this one voyage then our Ancestours were wont to employ in conquering halfe France/and after all/he came home pitifully complaining of the ill satisfaction he had received. Nevertheless your Majestie would not take his faithfull accompt/for finall payment: but thought it worth the labour to send him once againe/furnisshed (as the world conceived) with stranger charmes then the first/but the effect shewed all was one/for he found the young King as obstinate as ever in the pursuite of his armes/and not to be perswaded to lay them downe upon bare entreaties. And(to speake truth) it was not to be expected at his hands. For he had no reason to encrease the obligation his protestant subjects have to his Majestie/by showing them any favour at your instance/since it is well knowne/a greate parte of the enmity he beares them proceeds meerely out of a jealousy he hath that they have already too much dependance upon you/had your Majestie used your owne perswasions for them/as Edward the 4. did to Lewis the 2. to make him lett the Duke of Brittaine alone/I doubt not but his councells as fierce a warriour as he is/would have advised him for the best; but this was a point of Rhetoricke beyond his lords hyps commission; and all that was lawfull for him to urge/ was easily avoyded either by flatt refusall or by vaine excusall; so as he was forced the second time to returne out of France/without leaving behind him any signe that he had beene there/that appeared here at home by my Lord Treasurers accompts/there having beene issued as much money out of the Exchequer/for the defraying this fruitlesse Embassage/as would have satisfied a great part of the Churches necessities/as your Majestie came after to consider/though too late/when you told the Deputies/ you could have wished/you had given them the monie my Lord of Doncaster had/and would cost you in this Treaty. And without doubt the one would have done them a greate deale more good/then the other. For they were so farre from receiving any benefitt by your Majesties intercession/as it did rather infinitely disadvantage them; it no wayes slackened or appeased the Furie of their Princes; who continewed his assaults uppon them every day more cruellie then other.

And it was of that force/with them/as not to aggravate matters/

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wee pray once a weeke more out of Custome then any devotion for the good estate of Christs Church / wee thinke wee have performed the utmost of Christian Duty / Hence it is that the Catholicke cause makes such a noyse in the World / and carries all before it in these troublesome times / for amongst them it is not inough to professe Religion without contributing to it. Whereas wee think God sufficiently honoured / if wee beleeve his truth; Lett him defend it / as hee will. Or if at any time wee be urged to fight for our Religion / wee use only the Spirituall Sword / whilest our adversarys they are victorious. And confound more in a day with the one / then S. Peter or S. Paul could ever convert with the other. The Princes that have given their power to the beast / send Armes. And your Majestie (that should fight the battels of the Lord) Embassadours. In a word / whilest your Majestie amasethe your selfe to convince an errour or two of theyrs / they find meanes to conquere a whole Province of ours. Certainly these Children of darknes are wiser in theyr generation then the Children of light; And shall rise up against us at the last day / for bearing more affection to the Alcaron of Rome / then wee doe to the Gospell of Christ. That I may yet give your Majestie a more lovely touch of these things / let it be lawfull for mee to Change the present State of Religion throughout Christendome / and see what will necessarily ensue. Suppose your Majestie / the body of your Estate were Papists / and the Recusants Protestants.

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pose / you should have all theirs treate of nothing else. No prevention could have beene used / to make them either silent / or sparing in a cause that so highly concerned theire Mother the Church. What then shall the true Religion because it teacheth no Doctrine but what agrees with the simplicity and purenes of the Gospell be therfore neglected? God forbidd. They that maintaine the Excommunication / deposition and assassination of Princes / would desire no better a ground / then such an advantage for theire opinion. And if it could not but anger the very saints themselves to see their enemies triumph over them with such unlawfull weapons / your Majestie may say what you heare of Puritans / and by the authority of your knowne disfavour make that good word to be taken in an ill sence.

But if my observation have not erred / in some parts of Christendome where I have lived there is no Religion like theirs / for a Soveraigne that desires to make himselfe absolute and dissolute. In so much that I wonder that such Princes as professe Religion onely for Policies sake will suffer any other in their dominions. For let a Protestant King I meane one that rules over a people of that profession / be never so notoriously wicked in his person nor so enormious in his government: Let him stampe vice with his Example and make it currant by being his / let him Remove the ancient boundworks of Soveraigntie / and make every day new yokes / and new scourges for his poore people: Let him take Rewards and punishments: out of the hands of Justice / and so distribute them without Regard to right or wrong / as may make his followers doubt whether there be a Heaven and Hell? which desperate point of unbeliefe is a great helpe / and preparative to our preferment: In short let / him so excell in mischeife / ruine / and oppression as Nero, compared with him may be held a very Father of the people. When hee hath donne all that can be imagined to procure hate and contempt / hee shall not for all that have any occasion to feare / but may bouldly goe in and out to his sports without a publique guard or a privy coate. And though every day of his raigne bring forth a new prodigie to grieve all that are honest / and astonish all that are wise / yet shall he not neede to take either the lesse drink when he goes to bedd / or the more thought when he riseth. Hee may solace himselfe as securely in his bed-chamber as the Grand Signor in his Sevaglio, have Lords Spirituall for his Mates / Lords Temporall for his Eunuchs / and whom hee will for his Incubus.

There may hee kisse his minions without shame / and make his Grooms his companions without danger. Who because they are acquainted with his secret sins assume to themselves as much power and respect as Catholique Princes use to give theire Confessors. A pack of Ravenous Currs that know no differenre be-

tweene the common wealth and one of their Masters Forreine/ But think all other subjects beasts / and only made for them to prey upon / That lick theire Masters soares not whole / but smooth and barb at every man that dares be found circled with these sweete beagles. Wee may Revell and laugh when all the Kingdome mournes. And upon every foote of Ground his prerogative get / and cry with Tiberius. O people prepared for servitude! His poore Protestant subjects will only think hee is given them of God for the punishment of their sinnes: and that hee ought to be obayed/not because he is good / but because hee is their King: not because hee Rules according to Justice and Equitie/but because his power is the ordenance of God. Yea the preachers of greatest note and creditt will hould themselves bound in duty to praise him against theire consciences and laying aside divinitie make the pulpitt a stage of flattery/where you shal have them indue him after a most Poeticall manner/ with more then all the vertues / and paint him so excellently good as would make all that heare them happy if they could believe the things of Princes as well as those of God in spite of their sences.

Nor doe their fatherhoods this out of simplicity or ignorance/ for they are too well read in the black booke of the Court / but out of a politique and officious purpose to sweeten the peoples minds and keepe them from Rebelling.

These are the fruits and prosperities of the Reformed Religion which teaching divine providence according to divine truth/ tyes the subject to such wonderfull patience and obedience as doth almost verifie that bould speech of Machiavell when hee said/ Christianity made men cowards. And if it be so advantageous to a bad Prince how much more to a good. For though dutys are and must be payd to both/ yet is there a great deale of difference in the manner and proportion / no more nor les then was to be betweene the workes of bare charity and mutuall freendshippe/ the one receives the peoples service and obedience / as a meere almes / given for the lords sake / the other as a free benevolence / wherein men extend themselves with the more alacrity / because they beleive it is rather due to his merritt then to his power. The experience your Majestie hath had in your long and prosperous raigne will better declare this truth/then any discourse of myne/ I will therefore digresse no farther in this pointe but by way of inference returne to the marke I ayme at/which I doubt not but your Majesties quicke apprehension will sooner hitt/ then I can show / for can your Majestie but finde it more then reasonable to favour or assist a Religion that you see deserves so well of Princes and all humane society? that teacheth turmultuous hearts a harmony of heaven/and makes men eben Kings as the Angels of God / That charitably beareth with bad / and abundantly requites thy good. In shorte / a Religion

gion that hates the Jesuites with a perfect hatred / because they are our Kings enemies / how ill advised then is that young Prince that seekes with fire and sword to drive this holy and only true opinion out of his Kingdome? what can be pretended by this his crudelity besides the pleasure of making Martyrs? would hee have all his subjects agree that it is lawfull to kill Kings and none else to write against consecrated knifes? would hee have all his great ones to be pensions of his ambitious neighbours to winke at every publicke prejudice that may serve to augmẽt their state and lessen his? and none left to oppose the designes of his envious superiours in the Romane Hierarchie / who have a long while thought the crowne of France too goodly a thing for him / or any Frenchman to possesse? Conformable to which there is a famous worke composed by a Spanish Author / where for the better managing of Christendome / his wisdome thinkes it fitt there should be 2. Monarchies a Spirituall and a Temporall / the Pope to have the one / and his Majestie the other / but suppose little Lewis the Just / by reason of his strict Alliance with Spain / and his devoute observance to Rome / may promise himselfe more assurance of his life and empire / then Henry the great his more worthy father / Nevertheless if he were old inough to be wise hee would never teach his people so dangerous a Lesson / once to know their owne strength nor move them to take up armes in any occasion by cõpelling them to defend themselves in a just cause / how fatall this indiscretion hath proceeded to / as great Princes as himselfe both ancient and moderne / examples doe sufficiently instruct / but I cease to wonder at him that hearkens to Lying Prophetts / and suffers himselfe to be led away by the spiritt of Illusion / that which most disquiets my understanding is / that your Majestie should so much forget the part you have in this good people / neuter betwixt his madnesse and their innocency / it is nothing so greivous and scandalous in him to murther and scatter Christs flocke / as it is in your Majestie to looke on / who is as well his Deputie shepheard as his viceroy / indeed you are nothing / nor can bee considered in any capacitie function or dignity which doth not highly oblige you to take the cause of these poore men to heart / and employ your most potent meanes for their preservation / hitherto you have put God Almighty to doe miracles for them who will not suffer them to perish for his owne names sake / but it is now expected both of God and man that you should put to the helping hand / and commaund that reason with the sword which you have to often in vaine disired with your pen.

Your Majestie shall no sooner exceede words and shew your selfe reall in this resolution / but the foote ball will presently be on your side / and then it will be your turne to receive Embassadours

as fast as you have sent them for the mediation of peace / that which is now held too much to graunt your Majestie / may then thinke too little / and have more / for the profit cannot but answere the honour when you shall see it in your power/to sell the warre to your subjects / and the peace to your enemie / at what rate you please / a Traffick farre better becomming a Greate Prince then that of Titles/ offices and such like petty commodities of Courte.

I would here willingly make an end but that there is one motive more offers it selfe to my concept which I thinke fitt to preferr to your Majesties consideration. And that is this.

Your Majestie hath ever expressed a desire worthy your selfe / to unite the people as well as the countreys of England and Scotland. And whosoever doth not contribute his best indeavours to so good a worke is unworthy of either/only it is to be wished that your Majestie would thinke upon some better meanes/then hitherto hath beene used / such as may give universall satisfaction / the true and most naturall Mother of union / it is not to be done by choosing the Minion alternatively out of each nation / nor by making Scotsmen Lords of England and Englishmen Lords of Scotland/nor yet by mixture of marriage/which though it makes two persons one cannot make two people one / no nor by the more subtile way that is now practised of making England as poore as Scotland / These are too weake and counterfeite ingredients to compound a love potion for them that were wont to thirst after one anothers blood / it must bee something of more vertue / that must charme the dissonant humors of these two nations/and make them forgett whose fortune it was to be envied / and whose to be contemned in times past / and if any thing onearth do it / it will be theire freinds hipp at armes in some fortunate warre / wher honour and danger may be equally devided / and no jealousie or contention rise/but of well doing/one victory obtayned by the joint valour of English and Scots will more indelibly Christen your Majesties Empire greate Brittaine/then any acte of Parliament or artifice of State.

If then your Majestie wil proceede in good earnest to the accomplishment of the fatherly desire and relinquishe unwholsome and unnecessary policy of keeping the two nations in continual faction and counterpoise for the strengthening of your authoritie / what remaines then but to bring forth your ropall standard and make the conjunction of your armes the happy instrument of the peoples union? they shall no sooner see the comon ensigne of honor wherein they have both equall interest/ but all other notes of diversity will be thought unworthy theire remembrance/ and then your enemie shall quickly find to his cost / that the two mighty and populous kingdomes of England and Scotland have but one head/and one hearte/now albeit your Majestie have at this

time

time as good choice of occasions as the world can afford / yet that of France seemes most proper for this purpose / for as that countrey was the cause of our ancient enmity; so would it be made to feele the first effects of our reconcilement were it for nothing else but to cancell the strict Alliance that was wont to be so suspected and prejudiciall to England / had not the Scots of old beene our backe freinds / and showed themselves in all occasions more affectionate to the French then us / your Majestie might happily at this day have seene your selfe King of Fraunce.

And yet / had not wee preferd Scotland before France/your Majestie had never come to be King of England / this will seeme no riddle to them / that are never so little acquainted with the history of those times/and if England were able to make her party good both against Scotland and Fraunce when theire league offensive was at the strongest / what might not England and Scotland doe now in Fraunce where there is another manner of Party then that of Burgundie to receive us / surely wee might drive all the Rojolists into the sheepfold of Berrie and make another King of Burges. But I will not labour in vaine to make your Majesties courage exceede your cõscience/God Almighty I know hath filled your heart with Dominion and so sealed it up from seditious thoughts as that you esteeme conquests no better then splendide robberyes / as you are pleased to expresse your selfe in one of your late workes of divinity / nor doe I pretend to incite your Majestie to any thing but what may stand as well with your goodnesse as your greatnesse / cursed be they that tell the King / hee may doe all he can / for my part I shall thinke my selfe blest of heaven if I may but obtaine my humble desire which goes no further then to what you ought / it is not spoile / nor the bellowes of warre / that I thinke worthy to move your Majestie to forgoe the long contentment of peace. Nothing should make me so hardy for to wish it/ were there any other hope / but in your armes to right the wronged world / and acquitt your selfe of the duty to God and nature.

Behold (Sir) as much as I am able to present and perhaps more then I shall have thankes for / but that is the least part of my intention. The love to truth / and your Majesties service deserve this and a great deale more of an honest man/ and hee that seekes reward of well doing knowes not the true value of a good conscience.

I shall bee content to remaine unknowne so as I make your Majestie know what false / and wicked men keepe from you/ the Misfortunes of government / and the just complainte of your subjects.

If I have offended your patience your Majestie may be pleased to consider how long yours hath offended all the world/ and forgive mee.

Let it not seeme strange or evil in your Majesties eyes that I have used a few harty words in a cause my soule loves above all that is mortall. And for the advancement whereof I dare suffer as much as they deserve that diss wade you from it.

(.·.)

FINIS.